

Americans there are there not to make money out of them nor exploit the country, but to help and educate and heal the people. He read a letter from Ding Lee Moy, the great Chinese evangelist. The North Kiangsu Mission is asking for forty-six new missionaries, twenty-nine men and seventeen women.

On Wednesday morning Rev. H. M. Washburn gave a strong missionary talk. He told why the station at Ibenge was closed in January and the new station was opened at Bulape. It is a relief not to have to mispronounce that much abused word any longer, which was everything from "I-bang" to "Ebahneh." Mr. Washburn utterly spoiled the new moon for many of us by telling us that every time we see that slim crescent we must remember that an African king is offering up four slaves in human sacrifice. Either he slays them outright, or else he breaks their bones and throws them in a pit to starve in agony, or he buries them alive. Mr. Hugh W. White gave us a very optimistic talk and his smile warmed the cockles of our blue-blooded Presbyterian heart. He took down our American conceit by declaring that the supposed superiority of the English and the Americans to the Mongolians was due only and entirely to Christianity. He insists that the Orientals not only make as good Christians as the so-called white nations, but often better. He thinks missionaries will succeed more rapidly when they trust the Chinese more and leave the business responsibility of much of the station's work entirely on the natives. They rise to the occasion; put their own money into the enterprise and obtain property at better bargains than the missionaries could do. Wednesday night Mr. E. F. Willis, Foreign Mission treasurer, spoke on 1 Cor. 16:2: "Upon the first day of the week . . . as God hath prospered him." He spoke of the sound business principles adhered to in the management of missionary moneys and said that stock brokers considered our mission paper the best paper in the foreign market. He warned us, however, that our increase in gifts was not keeping up with the increase in membership, that our per capita giving was on the decrease, and made the situation vivid to us by telling Jo Shelby's story of the soldier who was eating green persimmons in a vain effort to pucker his stomach down to the proper size for the rations provided.

Dr. Chester, secretary of Foreign Missions, followed Mr. Willis with a fine lecture on the Panama Congress. It was entertaining and instructive and taught much, not only of religious conditions in Latin America, but of life in the Canal Zone and of the wonderful engineering feats of the Panama Canal.

Thursday morning Rev. Juan Orts Gonzales, of our Cuba Mission, told of the contrasts in Cuba under Spanish rule and after American occupation. Now Cuba has better sanitation, more modern conveniences, more wealth and better schools than many of the States in the Union. People wonder then why the island needs missionaries. Seventy-five per cent. of the population have no connection with any church; there are many infidels as in nearly all Latin America. He told of the widespread belief in witchcraft and claimed there were fifty places in Havana set apart for the practice of witchcraft and that there were more priests of witchcraft than all the Catholic friars and priests on the island. Nowhere but in Central Africa can such degrading dances and practices be found.

Each summer Montreat audiences look forward to the message of Rev. George Hudson as the high water

mark of the Foreign Mission Conference. He spoke from his roller chair, and in the midst of mortal pain rang out a message triumphant and exultant. He said that as Esther was "Come to the kingdom for such a time as that, so each one of us, young, old, strong or infirm, is come to the kingdom for such a time as the present. God needs each of us just in the position and within the limitations where we find ourselves, for a witness unto Christ. He praised the spirit of the Missionary Board of Great Britain, which during this awful war never called a halt in its evangelistic work, but sent forth the clarion call, "No retreat! The battle against evil must go on!" The response was never more ready nor more liberal. He told of the semi-centennial last year in Hangchow, where the largest hall overflowed with thousands of native Christians in a city where fifty years ago there had been not one.

Rev. C. L. Crane, of Luebo, reminded us that when we think of our African stations as being abundantly supplied with missionaries we should recollect that fifty-five millions have never been provided for by any church. It still remains Darkest Africa. The people, however, are not naturally immoral. One grows to have more and more respect for the natives as one works among them. One great cause of their immorality is the impact of western civilization. The white trader leaves all ten commandments at home when he goes to Africa and out-heathens the heathen. The blacks imitate the vices of the whites more easily than the virtues.

Professor R. C. Morrow, of Montemorelos, told of the awakening in Mexico. Eighty-five per cent. of illiteracy is being rapidly reduced since the separation of Church and State. He said Mexico's need plus our opportunity, plus our ability to help was equivalent to our responsibility.

Rev. Gaston Boyle represents the second generation of a missionary family in Brazil. Only fifteen per cent. of the population can read. As a rule this 15 per cent. are irreligious or atheistic—the doctors, engineers, newspaper men, etc.

Dr. W. T. Ellis, religious editor of the Philadelphia North American, spoke Thursday and Friday nights. His first talk was on Foreign Missions. On Friday night he gave the Home Mission address he had hoped to give the week before. Both lectures sparkled with epigrams and were illustrated with pungent stories. "Not all the massed money and might of all the earth can evangelize the world. Only God can do it—through us." "Religion is a commodity the peculiar quality of which is that the more you export the more you have at home." "A church that is not missionary is moribund." "There is no growing, glowing church that is not also a going church." "People who prate of ethnical religions are so ignorant they can't name six of them." "If Christianity is ethnic then it belongs to Asia, not to America." "The proportion of rice-Christians is not so great in Asia as in America." "Our Home Mission problem is the problem of digesting and absorbing our immigrants and of making a homogeneous nation." "The proper study of mankind is woman. Is woman abdicating her old place of forming and fostering the moral ideals of the nation?" "The membership of Women's Missionary Societies outnumbers that of federated clubs ten to one." "Most of the false hair comes from China, so at last China has got upon the minds of American women!" "Too many preachers to-day don't know the world is on fire." "Religion should be domi-

nant not apologetic." "Socialism and social service must be translated into terms of Christian brotherhood." "Too many people are engaged in Christian work, social service and uplift movements without giving Christ the credit; we must reclaim our own."

Saturday night a group of missionaries presented a play, "The Saving of O' Sada San." The costumes, scenery and other paraphernalia came from far Japan and can be obtained by any church, together with the text and original music of the play, by writing to Rev. John I. Armstrong, 154 Fifth Avenue, North Nashville, Tennessee. The opening street scene was most realistic. Young Blain, of our China Mission, represented a Buddhist pilgrim, and Rev. Hugh White a street preaching missionary. There was a boys' lantern procession, a flower vender and other touches of Oriental local color. Will Cumming, son of our missionaries in Japan, took the part of Togo San. Charlotte Thompson, of Nagoya, was his wife, O Sada San, who because a Christian was driven from home by her mother-in-law, O Boa San, Mrs. Cumming. Mr. Clark and Mrs. Fulton were the missionaries to whom she fled. Her three children were Jessamine Borland, Evelyn McCaskell and Christine White. Rev. A. P. Hassell was inimitable as the priest of Buddha. The songs were written; words and music, by missionaries.

The evening closed with a splendid address by Mr. Hassell, of Japan.

On Friday the lady missionaries, Home and Foreign, were given a luncheon by the ladies of Montreat. Instead of a set program of toasts there was a burlesque Woman's Meeting. Mrs. T. W. Lingle was declared president; Mrs. Winsborough's minutes were denounced as "Tours"; they were declared profane because she referred to the breaking of the dam, which word was expunged and the more lady-like term "darn" was inserted; Miss Binford moved to patch a quilt to cover the bed of the lake; Miss Vinson suggested red-flannel petticoats for the limbs of the trees; Miss Kirkland, a pair of sleeves for the arms of the creek. Mrs. McCaskell was shocked because the neck of the lake was low and volunteered to knit a scarf, but Mrs. McAllister thought the most pressing need was a covering for the whole body of water in front of the auditorium.

Miss Mattie Tate and Mrs. Clark, of Korea, gave a charming dialogue, and Mrs. Washburn, Mrs. Morrow, Mrs. Cumming and Mrs. Hugh White furnished the entertainment on the part of the missionaries.

The days were too full for all the good things in one week. There was a missionary marshmallow roast on Saturday and a tea at Geneva Hall on Tuesday following.

On Sunday Rev. Arthur G. Jones, of San Antonio, Texas, preached a most impressive sermon, and at night Dr. S. H. Chester preached the concluding sermon. He reminded us that Christ's promises of power and victory were made to a church which should take his gospel to every creature and that till that condition was met no man could dream what Christianity might become. It is to-day being enriched by the calm and the poise of the Oriental and is coming into its own in the understanding and sympathy of the Asiatic in the land of its birth.

At the opening of the Sunday night service Dr. Lingle presented to Dr. and Mrs. Chester an envelope containing a sum of money given by the missionaries as a testimonial of their love and appreciation, to be put in something that should be kept as a memento of the conference of 1916.

GULF STREAMS AND SHARKS.

By Rev. Wilbur F. Crafts, Ph. D.

Whether or no the perilous swarming of sharks at our bathing beaches is due, as surmised, to some great deflection of the Gulf Stream, there are some recent changes in life currents that are bringing new perils to body and soul, to the individual and the nation.

The very Gulf Stream among these dangerous life currents is the nationwide amusement madness that is sweeping through the land with ever-increasing force, drawing almost everything and almost everybody toward, if not into its almost irresistible swirl. Archbishop Farley declared, a few years since, that the theatres, then exhibiting "living pictures," were "never so vile since the fall of Rome." Protestant leaders also put out red lights of warning, but the mad current swept on unheeding. Fifty great theatres were added that same season, and the "shows"—for real dramas are now counted too slow—have grown steadily worse, with the "fallen woman" as the usual center of attraction, or vaudeville calculated to add to the number of the "fallen" of both sexes. The motion pictures, now competing as to which can present the most seductive "vampire woman," have gone far beyond anything that the police would tolerate if "the woman in the case" were actually on the stage, rather than her picture. The amusement craze is so strong and family government and civil government both so weak that neither parent nor police interpose between thoughtless youth and the human sharks that are willing to destroy our youth wholesale, body and soul, to increase their muddy and bloody gold. The peril of corrupt shows is a thousandfold greater at the seaside resorts than the peril of sharks, and a thousandfold greater in the cities than the peril of "infantile paralysis," but neither parents nor the President, neither Congress nor State, nor city governments have provided adequate censorship to prevent the "paralysis" of conscience which the "show" madness has brought to millions of our people, young and old. Even the birth of a child is not sacred to our showmen. "Twilight sleep" has been exhibited, not alone to physicians and nurses, but to audiences of curious women and girls, and of gaping boys and men, and sometimes to mixed audiences. Even when shows are not promotive of crime and vice, thousands of people, even Christians, spend more time and money on them than is wholesome for either mind or soul, or justifiable under the duty that lies upon us all to take sufficient, but no more than sufficient, recreation. The work of public schools is hindered seriously by the intrusion of "movies" into the sleeping hours, and by their mighty grip on childish minds that extends into their sleepy school hours.

The dance madness now at its worst in alliance with drink in the high-toned cabaret, is an even stronger and more destructive part of this shark-filled gulf stream of amusement madness, which history warns us has been the chief destroyer of the great nations of the past, whose dying cry was "bread and games." Nations have not died of free trade or free silver but of free love; not of currency, and seldom of conquest save as they had first been weakened by moral cancer.

In the face of the fact that the dance was shown to be the chief cause of moral lapses when a nation-wide investigation was made a few years ago, by the International Sunday-school Association through a "Commission on Safeguarding Adolescent Youth Against Moral Perils of the Community," our very school-houses